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VOL. XII, No. 26

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The editors are: J. REMSEN BISHOP, Ph.D., Principal, Eastern High School, Detroit; FREDERICK ALWIN KING, Ph.D., Instructor in Latin and Greek, Hughes High School, Cincinnati; and NATHAN WILBUR HELM, A.M., Principal, Evanston (Ill.) Academy of Northwestern University.

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VOL. XII

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No. 26

LATIN IN THE GRADES (JUNIOR HIGH SCHOOL) BIBLIOGRAPHY

An inquiry, addressed to me recently, for aid in the compilation of a bibliography of articles relating to Latin in the Junior High Schools suggested the publication of the list which is printed herewith:

Carr, Wilbert Lester. The Desirability of Latin in the Eighth Grade. *The Classical Journal* 9. 385-394 (June, 1914).

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D'Ooge, Benjamin L. Aims and Problems of Junior High School Latin. *Journal of the Michigan Schoolmasters' Club*, 53d Meeting, 37-39 (1918).

Green, T. Jennie. Latin Below the Ninth Grade. *Bulletin of the First District Normal School, Kirksville, Missouri*, Vol. 16, No. 11: Latin Series, No. 2, 3-7 (November, 1916).

Hale, Florence E., and Study, Harry P. Course of Study in Latin and Latin-English, Junior-Senior High School. Privately printed, Neodesha, Kansas (1918).

Jones, Anna S. Latin in the Grades. *THE CLASSICAL WEEKLY* 8. 130-132 (February 20, 1915).

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Nutting, Herbert C. Latin in the Seventh and Eighth Grades in California. *THE CLASSICAL WEEKLY* 7. 154-157 (March 21, 1914).

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—Methods of Teaching Latin. *The Classical Journal* 11. 7-24 (October, 1916). See especially pages 22-24.

Scott, Mrs. George B. Junior High-School Latin; Its Place in War-Modified Education. *The Classical Journal* 14. 167-175 (December, 1918).

Symposium. Latin in the Eighth Grade. *Journal of Education* 82. 563-568 (December 9, 1915).

Nine short letters, on the possibilities of Latin in the Junior High School.

University of Pittsburgh Bulletin. Vol. 11, No. 6: Latin Series No. 2 (May 15, 1915). 24 pages.

Contents: Adams, L. P., Should Latin be Taught in the Seventh and Eighth Grades?, 3-9; Ullman, Berthold Louis, First Report of the Committee on Seventh and Eighth Grade Latin to the Classical Association of Pittsburgh and Vicinity, 10-22 (the

report gives some information concerning the extent to which Latin was then taught in the Grades, and brief statements from about 20 teachers who had been engaged in this work).

West, Andrew Fleming, and Whitney, Allen S. Should our High-School Courses in Latin be Extended Downward into the Seventh and Eighth Grades? *The School Review* 15. 219-222 (March, 1907).

An outline of a discussion, as follows: West, Andrew Fleming, I. The Point of View of a Department of Latin, 219-221; Whitney, Allen S., II. The View-Point of a Department of Education, 222.

Wetzel, William A. The Latin Problem. *Journal of Education* 85. 537-538 (May 17, 1917).

Wilson, Laura N. Latin in Junior High Schools. *Journal of the Michigan Schoolmasters' Club*, Fifty-Third Meeting (1918), 39-40. C. K.

FUNDAMENTAL AND AUXILIARY STUDIES OF THE CLASSICAL TEACHER¹

You will not expect me to discuss the value of the Classics, or the place of the Classics in American education. I find equally incongruous and amusing some of the efforts to gather testimony as to the value of the Classics. It is like the evidence of good character which in legal proceedings is intended to bolster up the reputation of the party on trial. Are we in such a desperate plight? Can we not retort that nowhere in the School course is it possible to determine with a tape-measure the exact advantages that grow out of the pursuit of a specific subject? Does our study of English, for instance, effect greater ability in literary appreciation of English? Have we advanced the standards of pure, unadulterated use of the language? Must we not rather be content with a more modest outlook, the power of straightforward reproduction, through words, of whatever thoughts we entertain? It is structural work along the whole line that we are engaged in, and the foundations are often buried deep under the ground; yet are they vital to the efficiency of the superstructure. In truth, we teachers will do well to face hostile criticism, to be grateful for faultfinding, for it goads us on to more persistent efforts to make our work effective, pervasive, stimulating. Will you join me, then, in considering the problem of the classical teacher's initial preparation for his task, and in determining how he can supplement this initial preparation by

¹This paper was read before The Classical Forum of The New York Classical Club, at Hunter College, March 15, 1919.

expanding the range of his intellectual interests in his chosen field?

I shall not hesitate to assume as fundamental certain features which I hope *you* will accept as basic propositions; otherwise we shall not be speaking in terms of a common understanding. Our classical teachers must, one and all, belong to an élite in the teaching force. We have no room for hack work, for perfunctory teaching. By a rigorous process of exclusion we must eliminate from the roster of classical teachers those who dole out a minimum of daily information, just sufficient to meet the bald requirements of a state-syllabus or a city-syllabus. Unless we can enrich our subject by creating new vistas of mental response, our insistence on the liberalizing influence of the Classics is devoid of meaning. It is, then, not so much what lies inherent in the subject that counts, but what *we* teachers extract from it, the cross-relationships which we establish, the collateral suggestiveness from a diversified range of information, the juxtaposition of the near and the remote. These are the various flashlights that illuminate the possibilities of classical teaching. Unless our teaching of the Classics touches the souls of our pupils, we have no brief to urge for the retention of classical teaching. The body of classical teachers must not be hewer of wood, drawers of water; they must be filled with an insatiable desire to reinforce their message in method and content.

I recognize two different educational aspects to the quality of our work, each one essential, if we would retain and strengthen its significance. First, we are to operate in our class-rooms not as handicrafts men, as mere purveyors of a bundle of facts that we have acquired, but must be filled with a spirit of artistry. If we admit the fact (and who would gainsay it?) that every subject will be enhanced in its effectiveness by the teacher's skill, then in classical teaching particularly it must be our aim to make accuracy and precision a vivifying, not a deadening, force. It is repugnant to sound sense to have teachers insist that teaching is a transfer by a mechanical, a purely physical process, of what *they* know to the pupil who does not know. Broad general principles underlie good teaching, and they are not gathered in a desultory fashion. Theoretic and practical guidance in the art of imparting should, if possible, be gained in a Training College, in courses specially designed to consider the values of the teaching processes. Where participation in such courses is not feasible, the young teacher should accumulate as comprehensive a series of practical devices as possible, and incorporate them in his teaching. Criticism and comparison of the various methods in vogue, of the tools in the shape of text-books, analysis of the pupil's capacities and interests at the several stages of his advance will determine acceptance of the one or the other method. It will often result in the suggestion of educational processes not previously applied. The specific subject-matter must be viewed in the light of

the general mental activity of the pupil. If the development of self-activity, if suggestion and imitation are significant aids to the acquisition of knowledge, if the formation of certain mental habits like the training of the power of attention, of memory, of judgment are processes fundamental to *all* growth in mental attainment, the accentuation of these requisites would be particularly valuable in the teaching of the classic tongues. A consideration of the true function of the recitation is vital to this work. In the elementary stages of Latin teaching you may find it desirable to concentrate your attention, as Mr. Perkins has done, upon word-study; you may aim through the study of Latin to build up an extensive English vocabulary; you may practice the development of derivatives from their Latin stems. The establishment of cross-sections through the different languages may seem to you a particularly desirable goal. Personally I attach much importance to this. It would be well if our elementary teachers of Latin acquainted themselves with the parallelism in the grammars of a number of languages. They would be able to emphasize features common to them; they could economize the pupils' efforts in acquisition, because things identical need not be mastered anew as though they had never before been known. A comprehension of Latin paradigms, a serviceable grouping of vocabulary depends on the perspective in which you view your theme. Because of its importance, the first year of the Latin course cannot with impunity be entrusted to the tyro in the profession. The best teaching talent may not unworthily be employed to direct these initial steps. Our experienced teachers often deplore the inaccuracies and narrowness of vision of their Second and Third Year pupils. Let them freely assume charge of First Year classes, let them demonstrate the possibility of combining habits of precision with the broader outlook that goes with scholarly range. It is a pleasure to establish correct fundamental concepts on which the later development of their subject can be securely built. To lament what is commonly called the drudgery of foundation work is an evidence of narrow-mindedness. To overcome the helplessness of the beginner, to plan carefully for the expanding range of intellectual acquisition, in this dwells the veritable triumph of good teaching.

Acquaint yourself with every scheme of work that has been suggested to facilitate the work of the beginner in Latin. Construct from them your own plan of procedure. Do not attempt to use *all* recorded devices. Find those which you can make most effective. If you have evolved a scheme peculiar to yourself, set it forth in reports, or in the form of a book for the possible benefit of others, so that their judgments may fortify or disprove your method.

Fertility in resources of technique is indispensable, but the teacher will leave the heart of the work barren, if comprehensive knowledge of the fundamentals is not at his ready disposal. We should know more, far

more, than the immediate exigencies of our class seem likely to require. To be inspiring, teaching must move with freedom, with superior grasp through all the details of presentation; in the light of scholarly attainment it should be a pleasure to play around your subject, to diversify the material which the author of your text-book has employed. Why harp on the time-honored, stale sentences employed in your Grammars and Latin composition texts in illustration of grammatical phrases? Why not substitute from an available vocabulary your own individual examples? Must a recitation in grammar or Latin composition be a charnel house of dead bones? I am asking no more here than is expected of a competent teacher of English or modern languages. If the Latin teacher acts as though he could not safely leave the text-book's leading-strings, he is exposing to just censure himself and his chosen subject.

Within the range of authors that may be read in Secondary Schools it should be the prerogative of the teacher, for his own salvation as well as that of his pupils, to institute a wide choice of selections. We are no longer limited by prescription to definite books of Caesar, Vergil, to particular orations of Cicero. At least what is prescribed does not require the full allotted time; it allows ample opportunity for outside reading. Here, then, is my suggestion. The teacher should have read all of Caesar (the Civil War as well as the Gallic war), all of the Aeneid, a dozen or more orations of Cicero, some of his letters and the easier philosophic writings (*De Senectute*, *De Amicitia*), also some Ovid (*Metamorphoses*), for acquaintance with simple poetical narrative. This presupposes fairly continuous study of Latin during College days, and nothing less than that should be demanded of the teacher of Secondary Latin. Let the teacher arrange each year's work of his pupils according to a well-defined plan. He will probably not find a text of just those selections that seem appropriate to him; let him with the simple text in his pupils' hands arrange a chrestomathy of his own, differing, in each year that he teaches his particular author, from previous selections. In Caesar, for instance, he may choose portions of the original text in which the physical surroundings, the characteristics, the political environment of the Gauls, the Helvetii, the Belgae, the Veneti are discussed; their relations to the Romans; their social and religious traditions; their primitive state organizations; their resourcefulness; their acceptance of native leadership, etc. Make, if you will, the year's work a study based on the topic of patriotic resistance to aggression, or let it convey the lesson of organized discipline versus undisciplined numerical superiority. Whether you bring into prominent relief the lay of the land that determines the military movements, or the political combinations that oppose or promote definite conquest, or again the difficulties and the dangers of federation, whether you dwell on primitive tribal consciousness or

pursue the subject of economic and commercial advantages, a central thought of this kind clearly set before the pupil will endow the well-worn text with a new interest. To the doctrine of the importance of continuity in the Latin narrative I attach no significance whatever; it is nothing but a fetish. A running commentary that would constitute a link between the selections could be easily furnished by the teacher familiar with the sources of his information; anything rather than dreary routine — we must substitute flexibility for unyielding sameness. The situation reminds me of the effect produced years ago by a superb group of sketches by Will Low, our excellent mural painter. As a product of his artistic stay in France, he exhibited what he called *My Garden*; in a dozen or more color studies the same garden, the same fountain, the same flower beds reappear in ever new facets of vision — now iridescent in the noon-day glare, now pallid in the waning light of a somber setting; tender now, and now sparkling; hot in an August atmosphere, mysterious in the gathering gloom of evening; just the same theme and yet always productive of new sensations, reflecting in each study the mood and temper of the artist; a perfectly honest and sincere interpretation, revealing of what manifold treatment any theme is capable. You may smile that I challenge our teachers to rival such consummate art, but I believe that with a little exercise of initiative we can make the same hackneyed subject unfold variations helpful to ourselves and our pupils.

May I, like another Hamlet, still harp, as Polonius will have it, on — Caesar? How his text invites to brief characterizations of his friends and his foes, his rivals and his associates! Is he absolutely truthful in certain statements, or is he here the politician? Has he *causes* for grievances, or is he simulating them? What relation does he maintain between diplomacy and military operations?

Similarly in our teaching of Cicero what a composite picture we can develop of the man who is at once the aggressive statesman, the clever and subtle pleader, the time-serving politician, who, when it is needful, over-lays an inherently weak case with the refinements of scholarly and antiquarian lore, who is as bitter in his denunciation of a vacillating opponent as he is suave in placating an all-powerful antagonist. Why not translate into the familiar idioms of our modern legal procedure what his technical language implies? It would certainly add picturesqueness to our class study, if, like a well-known Southern classical teacher who has recorded his mode of handling Cicero, we should train ourselves to substitute for our stilted rendering of ancient legal terminology the current Anglo-Saxon and Norman equivalents.

And if I turn to Vergil, what comments does the mere interpretation of the text not invite! That every teacher of Vergil must read and reread all of the Aeneid I should insist on as a corollary. If he were to rely

simply upon the first six books, he and his pupils would get a distorted picture of the poem. In the latter half, in particular, there is conspicuous Vergil's relation to Italy, his knowledge and love of his own country, the story of primitive life and occupations in Italy, the customs and traditions peculiar to it; we may well accept Mr. Warde Fowler's estimate that the keynote to the whole poem is to be found in the romantic beauty of some of these later scenes. The speeches of his heroes are, it is true, modeled on those of Homer, yet are they in no sense borrowings of earlier Trojan traditions. Take, for instance, the words of Remulus in Book 9; they are a compendium as it were of a primitive period of Italian life, an epic sketch of stalwart native training. Mackail renders them thus:

A race of hardy breed, we carry our new born children to the streams and harden them in the bitter icy water; as boys they spend wakeful nights over the chase and tire out the woodland; but in manhood, unwearied by toil and trained to poverty, they subdue the soil with their mattocks, or shake towns in war. Every age wears iron, and we goad the flanks of our oxen with reversed spear; nor does creeping old age weaken our strength of spirit or abate our force; white hairs bear the weight of the helmet and it is ever our delight to drive in fresh spoil, and live on our plunder.

I strongly suspect that, whilst we appreciate what Vergil's culture owes to Greek sources, our teaching does not always recognize the skill of the poet in combining with this inspiration the myths and legends of purely Italian origin. It is vital to reveal to our pupils how truly national the poem is; how the Roman *race* and *state* rather than Aeneas is its hero; how the poet appreciates the factors that make for Rome's greatness, the heroic sacrifices, the establishment of world-order over violence and disorder. Typical of his emphasis of genuinely Latin topics are scenes and themes he incorporates on the shield of Aeneas, patterned it is true in a general way on Homer's famous shield of Achilles, and yet different in almost all details.

Your bright pupils will inquire of their teacher how he can explain the conduct of Aeneas at the various stages of the poem. It is for him to indicate how the thought of a later age modifies the earlier and naive relation to a governing divine control, the deepening significance of fate, of destiny, in the lives of men. *He* is not a competent teacher of Vergil who has ignored the poet's relation to his own time, to the leaders in public affairs, his pride in the national life of Italy, in the greatness of the Roman spirit; who has failed to realize the evidences of Vergil's genuine love of nature, his similes drawn from loving contact with meadows, woods and purling rivulets, his striking portrayal of scenes that reproduce his own native surroundings.

With but a passing reference, because it is the most generally known aspect, let me emphasize the ability to suggest to our students where in his poem we recognize Vergil's familiarity with the Greek poets of both the great classical and the Alexandrian period, and

trace both in plot and in subsidiary episode the influence of his Greek predecessors.

I have spoken thus far of what I consider the irreducible range of information which is in my view fundamental to Secondary teaching of the Classics. You will, I fear, deem this amount of information the maximum that can be expected of the teacher in service, and yet I must insist that there is a vast range of collateral material upon some of which he should draw in his contact with his classes. Let me turn to this second phase of my subject.

In the teaching of Latin every teacher should develop one or several special interests, interests that reach beyond the literary interpretation of his text and yet emanate from it. A casual reference will suffice to show your students how from your ancient authors you gather testimony as to the general cultural background. Perhaps it is the wide subject of ethnology for which you have a penchant. Your attention may be directed to religious rites; to civic traditions; to purity of race; to intermarriage; to fashions in dress; to the symbolism of gestures; to the manifestations of the social life in the peasant or in the upper class; food and food laws; simplicity versus luxury; one or all of these may be implicitly involved in a prose narrative or in a poem whose main theme strikes quite a different chord.

Perhaps the record of an actual experience with non-classical students in a literature course may show how the cooperation of a whole class may be secured in this common search for topics of collateral interest. With a class of girls I undertook, years ago, a very rapid reading in translation of the whole *Iliad* and *Odyssey*; it was the *story* that, primarily, all were to gather from the reading, and for which they were held responsible, but at the outset I assigned to each pupil a special topic on which her attention was to be riveted in addition, and on which she was to collect as full data as possible. Here are some of the assignments: on family relationships; questions of peace and war; slavery; military equipment; medical skill; religious ceremonies; observation of natural phenomena; the concepts of deities and heroes; standards of conduct; community of effort in daily life and in state organization; the beginnings of international pledges, of treaty agreements; etc. At the close each one was expected to group compactly in a brief essay the picture she had evolved from her special observation; these specific essays aroused an interest far transcending the lukewarm attention that the mere pursuit of the tale would have secured.

There will always be found topics that will make their *special* appeal to individual students. The one becomes interested in topics of comparative religion, another in the general field of mythical and legendary lore, in institutional life, folk-lore; in survivals of primitive religious worship; etc.

I have mentioned above translations. Translations wisely used may become valuable adjuncts to the

appreciation of the author's meaning. You have a passage in Vergil admitting of several possible interpretations because of a slight variation in the text. What reading, judging by his version, did a great translator like William Morris, or Conington, or Williams, accept? Does it or does it not develop taste and judgment to have your pupils pronounce on the merits of this or that English rendition of a passage of exceptional beauty? Is it not just this fine balance in phrase and choice of words that awakens a feeling for style?

Here again is a teacher, and I wish they were as numerous as the sands of the sea, who besides his ample classical attainments is a student of our great English writers. In the themes and in specific phrases of his Milton, Spenser, Tennyson, Browning, Swinburne, Pater, Longfellow, Lowell, he is reminded of adaptations and echoes of the ancient classic myths; they spring spontaneously without painful search to his mind. Incidental reference to them cannot fail to arouse in his pupils an interest in English poetry. He will, of course, not make his classical text the peg to which he attaches his learning in other lines; it is rather the casual infiltration, the incidental analogies that make the most potent appeal.

In their English course, for example, your pupils become familiar with the romantic school of English poetry. They have seen, in the works of this school, how mystery is reinforced by the physical study of weird surroundings, of appalling sounds. How surprising to them, if, after plodding through the first *obvious* rendering of such a scene as Dido's distressful roaming through the stormy night, they realize that here are all the signs—manual of that impalpable, overpowering sense of the supernatural that plays so large a part in much of our romantic poetry. Would that many of our teachers responded as did the late Theodore Williams, to Stedman's description; he

felt the limpid, liquid, steadfast Virgilian intonation on which monarchs and statesmen hung enchanted—the parent voice of many an after-bard.

Of course not every one can possess that fine appreciation for poetic diction, but there are other and splendid avenues of inquiry open to the ambitious classical teacher. Into no richer by-path can a teacher tempt his pupils than is afforded by a study of the Greek theater, of dramatic technique, of the background and environment of the stage; the acceptance of dramatic conventions; the religious origin of the drama; the modification of myth and legend; each feature in turn may be invoked to illuminate and fill with increase of suggestiveness the classical text. True, we do not read classical dramas with our Secondary School pupils, but there is no lack of dramatic situations in our Caesar, Ovid, Cicero, Vergil—some of them inherent in the topics treated, many of them obviously suggested by the recollection of some great dramatic performances. Ought we to hide from our pupils what is implied in

Orestes scaenis agilitus, cum matrem armatam facibus fugit, or in the frenzied Pentheus *qui Eumenidum agmina videt*, or in the Dirae *qui ultrices in limine sedent*?—within five lines references to three great tragedies. How full Vergil's mind is of the thoughts and phrases of the great dramatists! Scenes from such plays as the Hippolytus, the Medea, the Hecuba, the Troades, the Helen, recur to his mind, and often as by a lightning touch we get in one compact expression a summary of the essence of the whole play; truly one may say the Aeneid abounds in situations of tragedy. And as to other practices of the Greek stage you, as well as your pupils, may gather a rich harvest of testimony from the realms of ancient sculpture, architecture and vase-paintings; a new outlook this into a striking field of observation. What does a visit to the classical wing of the Metropolitan Museum not reveal by way of illumination of our classical authors! Curious inquiry into the field of archaeology will enable you to check up, to supplement, to illustrate the testimony of written literature, to fill the gaps where literary records are not available; as factors of archaeological study there suggest themselves the origins of civilization in Europe, the phases of historic truth which can be unravelled from its legendary envelope, as in the relations of a Minos to the palace at Cnossus; then the emergence of the arts and crafts from the early utensils in pottery through work in metal to reliefs, statues in the round, to ivories and wall paintings—everywhere the field of cross-reference is limitless. You cannot conceive until you become engrossed in the subject what wealth of artistic creations, real or imaginary, are referred to in the current Latin texts.

Again, personal preference may direct your thoughts to the part that natural phenomena play in the conception of writers; we know how the minds of our moderns respond to the natural beauty of scenery, but are these emotions foreign to our classical authors? Under various guises, sometimes in the mythological record, we shall find the awe-inspiring experience of mighty convulsions—the upheavals of Aetna, the sulphurous fumes of the Solfatara at Baiae. Clothed in fantastic garb as the work of primeval monsters they indicate a knowledge of earth activities that is based on actual observation and sympathy.

To the realm of hasty generalizations and prejudices belongs the assumption that the 'ancients lack a feeling for the beauty of nature'. A series of careful studies by one of our American scholars, Professor Hyde, of the University of Pennsylvania, on the mountains of Greece is a most attractive contribution to this hitherto neglected topic; in brief form it contains an amazing amount of valuable information (see *THE CLASSICAL WEEKLY* 12. 97-99).

I have postponed to the end of this paper a consideration of one auxiliary study, the significance of which you will all recognize. No one can teach intelligently our standard Classics without a full acquaintance with the

historic background, with the political, social, cultural, economic conditions by which the ancient authors were surrounded. Every utterance of theirs bears upon some one of these conditions, and is in turn illustrated by information gathered from monuments, inscriptions, and other available first-hand or second-hand sources. And this leads up to an opinion that I trust you will not deem a paradox but a well considered conviction. Not every teacher of the Classics need be or can be an ideal teacher of ancient history, but no one can be a satisfactory teacher of ancient history who is not a careful student of classical literature. This judgment is, I know, at variance with the prevailing tendency among teachers of history, but I do not believe that the training in the methods of the historic seminary suffices for ancient history, unless the teacher can draw directly from the material incorporated in the Latin and the Greek authors. The peculiar equipment which ancient history requires, says Professor F. P. Abbott in a recent address³, differentiates it from the histories of other periods; its formal separation from classical studies is likely to weaken the foundation on which it stands.

It has been a long and varied, though by no means exhaustive, recital of auxiliary interests that I have tried to outline. No teacher, no student can compass all that has been suggested, but from the rich field of subjects related to our central topic, the study of our authors, there must be one or the other realm whose exploration will increase the teacher's joy and satisfaction in his work.

COLUMBIA UNIVERSITY.

JULIUS SACHS.

RECENT ARCHAEOLOGICAL EVENTS IN ITALY

The Editor of THE CLASSICAL WEEKLY has suggested the utility of publishing from time to time in these columns some notes on recent archaeological happenings or finds in Italy. At the present moment of readjustment to peace conditions after the dislocation caused by the War, such notes may be particularly acceptable.

It would be interesting to attempt an answer to the inevitable question as to what has been the effect of the War on classical archaeology in Italy. It will, however, be a decade at least before we are fully aware of the shift in equilibrium which has resulted from the world conflict, and its effect upon the quality and the quantity of work in our own field; it is probable that the War has in many ways acted as a stimulant rather than a deterrent. Of actual material destruction of classical monuments in Italy, I believe there has been very little, and that chiefly limited to Aquileia and Ravenna. It has been one of the many joys of the period following the conclusion of the armistice, to residents in Rome, to see the Ludovisi Throne and the other masterpieces of the Terme Museum restored to their pre-war positions from the places to which they had been removed for safety. Another and a still more exceptional event has been the formation of a temporary museum of refugee equestrian statues in bronze, in Alberti's unfinished courtyard of the Palazzo di Venezia in Rome, itself now finally liberated from Austrian domination: here could be seen in close proximity the best examples

surviving from the ancient world — the four horses of St. Mark's —, and the masterpieces of Donatello and Verrocchio, from Padua and Venice. Never since the close of classical antiquity has Rome contained such a collection of bronze steeds; for not far distant are to be seen the colossal Victor Emmanuel on his charger, and the Marcus Aurelius of the Capitol.

On the profit side of these years of war is to be reckoned the unique underground basilica-like structure near the Porta Maggiore, with its elaborate and charming, as well as deeply religious, stucco decorations; its most characteristic features can now be studied in the *Notizie degli Scavi*, for 1918, pages 30-52; its association with the family of the Statilii and with their devotion to the mysteries (*magicas superstitiones*) which is recorded in Tacitus, Ann. 12. 59, appears convincing.

In a recent lecture before the British and American Archaeological Society of Rome, Senator Lanciani spoke of the vicissitudes of the Capitoline Hill in antiquity and later times; of the acquisition, only a very short time ago, of its most sacred portion from the Germans by the Italian government; and of the campaign of excavation soon to be inaugurated, which is to liberate the remains of the Capitoline Temple, and, perhaps, if fortune favors, may yield the precious foundation deposit of Vespasian's rebuilding (Tacitus, Hist. 4. 53), as well as other objects of less intrinsic but greater artistic and historical interest.

The rearrangement of the Etruscan Museum of the Vatican is not yet completed, and the second volume of Pinza's important catalogue of its prehistoric antiquities is still to appear: here we feel the delay incident to war conditions. On the other hand, the Museo di Villa Giulia has received accretions of the most valuable character from the excavations at Veii, which are still in progress. These consist of an almost unique series of terracotta figures, fully substantiating all that is to be read in the pages of Pliny as to the achievements of the Etruscans in this material; Ionic Greek influence is especially marked, while at the same time one is conscious that there is a distinctly local flavor to the execution, and that these works possess a peculiar charm of their own; fortunately the color is remarkably well preserved. Their publication is awaited with eagerness.

The systematic excavation of the great sites of Ostia and Pompeii has been proceeding satisfactorily. At the former place, a fairly large force of Austrian prisoners has been employed; operations have been focussed on the quarters near the great temple. When I visited Pompeii in early September, 1918, a reduced gang of old men and boys was steadily continuing to clear the Strada dell' Abbondanza, which to-day, for the freshness with which all sorts of detail have been preserved, is the most remarkable street surviving from antiquity.

We now have some published information (Rendiconti dei Lincei for 1918, pages 193-202), as to the campaigns which Gabrici has been conducting at Selinus. The object of his investigations has been the sanctuary of Demeter, or rather Damater, Malophoros, of which he has discovered the votive deposit, including thousands of terracotta votive statuettes and great quantities of pottery, ranging in period from late Protocorinthian, through Corinthian, to black-figured, and red-figured Attic ware: in other words, covering practically the whole of the sixth and fifth centuries B. C., down to the destruction of the city by the Carthaginians in the year 409. There is mention of remains of the Propylaea and a temple, and the veteran philologist Domenico Comparetti publishes three lead tablets of *devotiones*.

The last days of the War, and the few months following have witnessed the death of three prominent

³Classical History and its Trend in America, in The Historical Outlook 10.121-127 (March, 1919).

archaeologists, whose loss will long be felt: Savignoni, in the field of the history of art; Colini, in prehistoric antiquities; and Rivoira, in architecture. In partial compensation, others of our fellow-workers are returning to their scholarly labors, and in particular I may mention Dr. Thomas Ashby, Director of the British School at Rome, whose invaluable series of papers on the topography of the Campagna, as well as his long-expected monographs on the aqueducts and the Via Appia, may now be expected to proceed after their enforced interruption. The resumption of publication on the part of the *Journal of Roman Studies* is another sign of the times; while in the new era which is opening for our researches it is a cause for sincere gratitude that Professor Pais has been able to continue with greater energy than ever his production of treatises in that field of which he is peculiarly the master, where historical, archaeological, legal, and epigraphical erudition is all brought to bear on the problems of the life and institutions of ancient Italy. In particular, his new volumes of a *Storia Critica di Roma*, with the *Volumi di Complemento*, will be constantly in use by us all for many years to come, quite apart from the question of our acceptance or otherwise of many of the points of view there held.

THE AMERICAN ACADEMY,
Rome, March 13, 1919.

A. W. VAN BUREN.

REVIEW

The Delphic Oracle: Its Early History, Influence, and Fall. By T. Dempsey. Oxford: G. H. Blackwell (1918). Pp. xxiii + 200. \$2.00 net.

The author of this book is a young Irish clergyman, whose M.A. thesis on the Delphic Oracle so interested Professor R. S. Conway, of Manchester, while he was acting as Examiner in Greek to the National University of Ireland, that he encouraged the young man to put his work into book form. In a Preface, Professor Conway warmly commends the thesis for sound Greek scholarship and temperate judgment.

The subject is indeed a fascinating one and the author has done good service in putting into handy form the general facts about the famous oracle. He has aimed especially to discuss the influence of the oracle; he says he knows of no existing monograph in English dealing with this subject. Not that this book contains much that is new. The author frankly acknowledges his debt to Farnell, and any reader of Farnell's great work, *The Cults of the Greek States*, will see that the debt is great. Possibly he has followed Farnell too closely and with too little regard to other literature, but this book will be read with profit by many who would never cull the material for themselves from the third and fourth chapters of Farnell's fourth volume.

The first chapter deals with the pre-Apolline cults at Delphi. It contributes directly to the main subject, because the fact that the Apolline religion at Delphi gathered up in itself the older sanctities of the shrine seems to have enhanced in no small measure the growth and spread of the prestige of the Apolline oracle. So Mr. Dempsey discusses the various deities that had a share in the Delphic oracle at various periods in its history, from Ge, through Themis and Poseidon, to Dionysus and the coming of Apollo.

Apropos of the chthonian character of the oracle, the author gives us a ten-page digression on the oracle at Dodona.

In his list of the modes of divination at Dodona should be included the mantic use of the gong, which, though mentioned chiefly in postclassical authors, and rather uncritically assailed by modern writers, Professor Cook has given reason to believe had no

inconsiderable basis of fact (*Journal of Hellenic Studies* 22.21).

Chapter Two deals with the extent and the causes of the oracle's influence. The causes were the intrinsic excellence of the Apolline religion, the association with the North Greek Hyperboreans, Apollo's literary association with Zeus (not reflected in cult), the scenic impressiveness of the locality, and its central position in Greece. More important than all else was the enthusiastic mantic to which Mr. Dempsey devotes a rather full discussion. He passes to the genuineness of the oracle and the attitude of such men as Socrates, Plato, Plutarch, and Cicero towards it. To explain the prophetic power he falls back on Plutarch's theory of demoniacal possession and compares the incident of Acts 16.16-18. No purely natural explanation is possible.

Chapter Three deals with the political influence of the oracle. Aside from a natural partiality to Sparta, the reputation of the oracle for fairness was well established. It did show itself lamentably weak-kneed at critical times. Politically it tried to be as accommodating as possible, for it was dependent upon the bounty of those who consulted it. Yet in general it opposed tyrants. Its attitude to Cypselus was exceptional. As founder of new colonies it played a very important part and had excellent sources of information.

Chapter Four discusses the influence of the oracle on religion. It propagated especially the cults of Dionysus and the heroes. For three hundred years, down to the time of Alexander, it seems to have determined who should be heroized. Perhaps the Delphic priests believed that such tomb-ritual made for the stability of family life. The one point in which Delphi acted as an evil influence was its sanction of human sacrifice. Mr. Dempsey explains this as owing to religious conservatism and suggests that in this respect Delphi was probably no worse than other oracular centers.

Chapter Five deals with the influence of the oracle upon morality. This was good and became continually better. The oracle promulgated the principle that the essence of sin lay in the will and intent rather than in the act, and that the efficacy of sacrifice consisted not in its financial value, but in its spirit and purpose. Associated as it was with the cult of Dionysus, the oracle adopted an advanced eschatology. Especially significant was its increasingly moral conception of purification.

In discussing the Apolline purification Mr. Dempsey devotes some space to the Stepterion rite and takes a shot at the difficult question why the cabin in imitation of a royal palace was constructed to represent the dwelling of the Python. A noble Delphian boy with a band of noble youths was escorted to this cabin by certain sacred women, Oleae, carrying torches. They set fire to it and fled through the doors of the temple without looking behind them. The boy leader feigned to go into exile and even servitude, but the band, boy and all, were finally purified at Tempe and returned to Delphi in solemn state.

Mr. Dempsey's solution is that the hut originally represented the tent in which Apollo received a preliminary purification. The tent thus contaminated had to be burned. The flight was to escape "the evil influences that might be about". In course of time, the tent was transformed in the popular mind into the dwelling of the Python.

This explanation, I fear, has little to recommend it. In most cases of ritual flight, the perpetrators of some act flee to escape the consequences of that act, viewed as a capital or serious crime, not to escape any "influences that might be about". One thinks of the Poplufugia

on July 5 and the Regifugium on February 24 of the Roman calendar, the Bouphonia flight at Athens, and the flight of the priest who slew the bull calf to Dionysus at Tenedos (Aelian, N. A. 12.34).

The resemblance of the Steperion rite to the Bouphonia is so striking that it could hardly have escaped Mr. Dempsey's notice, if he had been familiar with the Attic festivals. The feigned exile of the boy corresponds to the real exile of the oxslayer. Why is this exile necessary and why the rite of purification at Tempe unless a crime had been committed? I suspect that Mr. Dempsey got his idea from misunderstanding a rite quoted from Frazer in Farnell, *Cults*, 4. 294, c:

"In Dahomey a man who slays a fetic snake enters a faggot hut thatched with dry grass. This is then set on fire and he escapes as he can, running the gauntlet of the tribe, who hurl things at him until he reaches a river".

It should be observed, however, that the man flees not because he has burned a hut, but because he has killed a divine object, as Apollo himself had done (Farnell points out that the Steperion boy represents Apollo). The burning of the hut is done by the man's would-be murderers as the first act of a more or less ritually weakened attempt to kill him. I suspect we have not yet reached the bottom of this mystery.

The last chapter discusses the transition stages in the Delphic influence, its political misfortunes, its renewed prosperity after 279, its renewed decline in the first century B. C., and the attempt to revive it in the first century of our era, up to its decisive decline after the Antonines and Severus and its final closure by Theodosius.

There are two Appendices, one on the Python, one on the Hosii. In the former Mr. Dempsey maintains that the Python represents one of the earlier dispossessed cults, probably that of Ge. The Hosii he distinguishes from the priests of Apollo (here, for once, parting company with Farnell); he adopts Miss Harrison's view that they were the priests of Dionysus.

The bibliography represents a tendency with which I have no sympathy. A bibliography should give a reader a list of the chief books and articles on the subjects under discussion, not a list of every work consulted by the author, and already fully indicated in the notes. The reader cares little that the author has used a 1758 edition of Justin, or has confined himself to the 1727 edition of Ovid by Burmann. But there is no mention of Oppe's article on the Chasm at Delphi (*Journal of Hellenic Studies* 24. 214). In the note on the E at Delphi there is no reference to the discussion on that subject carried on in *Hermes* and in *Philologus*, in 1900-1902, by Roscher, Lagerkrantz, and Robert. On *ἑγκόλμησις* Mr. Dempsey makes reference only to Bouché-Leclercq and to a brief paragraph in Myers's essay on Greek Oracles; he says nothing of the important special works of Deubner and Hamilton. In his discussion of the snake as hero, depicted on the grave mound, he makes no reference to Wide's article on Grabesspende und Totenschlange (*Archiv für Religionswissenschaft* 13.221), or Guimet's *Les Stèles à Serpents*, in the *Verhandlungen of the Second International Congress for general Religionsgeschichte*. In his long note on the center of the earth, he ignores entirely Roscher's book on the Omphalos. With the literature since Farnell he seems to have little acquaintance; besides Pauly-Wissowa, he mentions of German authorities only A. Mommsen, Schreiber, Crusius, and K. O. Müller.

Mr. Dempsey narrows the meaning of the paean too greatly, when he calls it "the joyous song of deliverance from the scourge of plague". Besides the one reference

he gives, the Scholium on Aristophanes, *Plutus* 636 (it is hard to see how he derives such a confident and one-sided statement even thence), one would have expected a reference to Professor Fairbanks, *Study of the Greek Paean*, or to Miss Swindler, *Cretan Elements in the Cults and Ritual of Apollo*, 59 ff.

I must also take issue with Mr. Dempsey's statement (150) that

"in the case of the shedding of blood, even when the homicide was justifiable (*φόνος δίκαιος*) purification seems to have been always necessary".

The falsity of this statement I tried to prove in an article on *The Necessity of Ritual Purification after Justifiable Homicide* (*Transactions of the American Philological Association* 41. 99 ff.). So far as I know, no one has attempted to show the incorrectness of my view or to defend the old position. In my article I pointed out the confusion of thought that has existed between accidental (*ἀκων*) and justifiable (*δίκαιος*) homicide. Mr. Dempsey simply repeats the old blunder, justifying his statement about justifiable homicide with an oft-quoted passage from Plato, *Laws* 865 *C* *ἡ τις ἀκων ἀπέκτεινέ τινα φίλιον*, etc. Accidental and justifiable homicide are two very different things.

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SPANISH IN HIGH SCHOOLS AND COLLEGES

In the *Journal of Education* for February 13, 1919, (89.177-179), Mr. S. M. Waxman, Assistant Professor of Romance Languages, Boston University, had a paper entitled *A Jeremiad on Modern Language Teaching*. In spite of its rather bumptious style, the article is interesting and instructive reading. There is space, however, here only to note two things—(1) that Mr. Waxman has some energetic remarks on the subject of the Direct Method in the teaching of modern languages, remarks unfriendly to that method; (2) that he has some very interesting remarks upon the prevalent craze for the study of Spanish in our High Schools, remarks which remind me of some things I wrote in *THE CLASSICAL WEEKLY* 10.121. I quote Mr. Waxman's remarks in full:

"You are all familiar with the arguments that are brought forward <to support the study of Spanish>: Now with the completion of the Panama Canal our trade relations with South America, etc., etc. Have any of you ever met a high school trained student who has found a position as foreign correspondent or traveling commercial representative for the Spanish American countries? I have been longing for many years to meet this *rara avis*. And yet in the High School of Commerce in Boston ninety-seven per cent. of the 1,500 boys are studying Spanish, two and three-quarters per cent. are studying French, and the remaining one-fourth of one per cent. have elected German. These figures afford an excellent indication of the hysterical state of the study of Spanish in this country today. The percentage of Spanish students is entirely out of proportion to the relative importance of that language to the average American pupil. Not only is Spanish studied feverishly by large classes in high schools, colleges, extension courses and correspondence courses; you can acquire it from our itinerant hawkers of language by the ba-ba, bo-bo method without textbook, without study, without anything in fact except the payment of a fee. To use a familiar Americanism 'Everybody is doing it'. There is a grave danger attendant upon this false situation in our high schools and colleges. Instructors who have for many years been teaching French or German successfully are suddenly thrown into teaching a language which they have not completely mastered".

C. K.